

conference in Japan. The natives were to have fifty-four of the 100 representatives and the missionaries were graciously given thirty-four and the rest were to be "cooped," which means more natives. The missionaries were to pay two-thirds of the expenses. A budget of 30,000 yen was proposed for office expenses alone. You will perhaps not wonder that the missionaries are not showing very much interest in this baby organization left in Japan by a "missionary statesman."

Another movement now on which also gets its encouragement from abroad is known as "Cooperation." "Cooperation" is a technical term on the foreign field. It means the control of the work done by the missionaries by the native churches. In its final analysis it means the control of the use of funds secured in America by a few leaders in the native churches. The use of foreign funds is perhaps the weakest spot in the native Church and perhaps no greater curse could come to it than to have control of funds the missionaries now administer. A Church that uses funds for which she has made no sacrifice, soon becomes a parasite. This desire for the control of mission funds leads the Church to do extravagant things. Think of a church with an income of ten thousand dollars for its home mission work, spending five thousand to send a delegate to America to lobby with the home Boards so as to be able to put over their plans. The missionary now turns over all work, as soon as it becomes self-supporting, to the native Church and cares for the weak work. The new plan calls for pooling all the funds used by the Missions, something like 225,000 yen with the 20,000 yen provided by the church and placing the control of the funds in the hands of a committee of sixteen members, eight of whom are to be Japanese. This means control will be in the hands of the Japanese. It is very important that the American churches maintain a clear distinction of the funds and keep the control of the same in the hands of the missionaries. Missionaries should also be required to retain their connection with the home Church courts.

We need a period of rest on the foreign field. Deliver us from the visits of "missionary diplomats." Help us get rid of the burden of the heavy machinery. Let the little group of "leaders" take a holiday and they will not be missed. Then the native Church will have a chance to have a natural, spiritual development. The natives will then get away from their visionary "great plans" and the missionaries will have a chance to preach the Gospel. Then the church organization will take care of itself.

DELIBERATE AND PRAY, BEFORE—

By Rev. R. L. Benn.

Opinions respecting the action of the Federal Council of Churches in condemning the Ku Klux Klan differ very materially. The writer entertains a kind feeling toward the Federal Council and is disposed toward a large degree of charity. But it seems rather unusual that so representative a body as the Federal Council should take such strenuous action, apparently, upon so limited knowledge of the tenets and spirit, the purpose and object of an organization like the Ku Klux Klan.

Seemingly strange things are taking place these days which, however, lose their strangeness the moment certain other events come within one's purview. Is it true, as it was reported through the foreign news agency this past August, that officials of the Federal Council, while visiting in Belgium, tendered King Albert, a Roman Catholic, the honorary chairmanship of the Federal Council and that his

majesty accepted the honorary position? If so, then considerable light is focussed upon the action of the Federal Council in its attitude toward the Klan. Rome is the avowed enemy of the Klan, just as the Klan is the most outstanding opponent of the hostile incursions and intriguing methods of Rome. Whatever Rome smiles upon and treats friendly, Rome uses. Has the Federal Council become Romanized?

The Ku Klux Klan and the papal hierarchy are so diametrically opposed in spirit and purpose that they can no more mix than oil and water, or to put it more graphically, than powder and fire.

The Klan stands for the absolute separation of Church and State. Rome is the implacable foe of such a separation.

The Klan stands for the freedom of conscience and religious worship, freedom of speech and press. Rome is the bitter antagonist of such freedom.

The Klan stands for the sovereignty of the American Republic as embodied in its Constitution. Rome stands for the sovereignty of the Roman Catholic Church as the infallible expression of an infallible man seated in the vatican on the banks of the Tiber.

The Klan stands for the perpetuity and improvement of the public school system. Rome is the tireless enemy of the public school system and is using every available means and agency—politicians, Catholic teachers, the press and pulpit and money, to discredit and vilify and disorganize the public school system.

The Klan is opposed to distorting and corrupting the facts and incidents of American history. Rome is skilfully and energetically working to Romanize the history of the United States, and the Knights of Columbus are spending one million dollars in a desperate effort to achieve that end.

The attitude of the Klan is eminently patriotic, thoroughly Protestant, and, therefore, highly commendable. Its membership includes a vast number of the leading men of the country and it will include vaster numbers if Rome does not desist in its encroachments upon the rights of free institutions to live.

The fact is that Rome has its hand upon every nerve, artery and agency in this country. It has its hand upon the movies and upon politics and upon the press. It is a rare occurrence that patrons of the picture show fail to see the priest and nun and crucifix and convent exhibited in the most favorable and appealing light. The "political potentate" in nearly every State is a Roman Catholic, or the tool of this politico-religious machine. The news of the country is all Romanized and were it not for some such publications as *The New Age*, *The Protestant*, *The New Menace*, and a few religious papers the great mass of the American population would be in the dark and woefully misled relative to the movements and activities of Rome through fawning politicians, bossy priests, the Knights of Columbus, and the National Catholic Welfare Councils, of Men and Women, one and all, united as its zealous emissaries.

It is quite obvious that there is a great revival of Romanism. A genuine revival, the coming of which the late Dr. R. W. Dale, in his "Essays and Addresses," clearly foresaw, the enemy and relentless foe of all Protestant institutions. Before playing into the hands of Rome and aiding its avowed purpose to "make America Catholic" by condemning an organization like the Ku Klux Klan, any Church, council, convention, confederation, which appreciates and prizes the free institutions of Protestantism, should deliberate a long time and pray a considerable longer time. I am not

a Klu Klux, but I am speaking from personal knowledge.

Uniontown Ala.

(*This, we are informed, is a mistake.—Editor.)

CAMPAIGN OF EVANGELISM IN TUSCALOOSA PRESBYTERY.

By Rev. A. G. Irons.

One year ago at the fall meeting of Presbytery a campaign of evangelism was projected for the whole Presbytery. During the winter months conferences were held by pastors and laymen looking towards the hearty cooperation of all the churches. At the spring meeting of Presbytery the organization was completed and the campaign launched to continue to December 1. A central campaign committee of fifteen was organized to manage the campaign. Sub-committees were appointed to give emphasis to the following necessary features of every successful campaign: Personal work, evangelists, singers and singing, finance, publicity, executive.

It was the purpose not merely to have a week of preaching and singing by the evangelists, but a work of earnest, prayerful service by the church. In order to secure such service four things were insisted upon as essential:

1. The services must be advertised.
2. There must be a prayer circle for importunate intercessory prayer.
3. There must be personal evangelism upon the part of members.
4. Members must give the services the right-of-way.

Out of fifty churches possible forty-three meetings have been conducted of one week each. Two students, preparing for the ministry, were secured for the summer months to organize choirs and lead the singing. These students, Mr. M. B. Dendy, of Columbia Seminary, and Mr. M. C. Dendy, of South Carolina Presbyterian College, did magnificent work and sang their way into the hearts of all the people with whom they labored.

Twenty meetings were held by the Presbytery's Field Secretary, eleven by pastors and evangelists from without the Presbytery, eleven by pastors within the Presbytery, one by the ever-ready and efficient leader of our Laymen's Missionary Movement, Captain F. L. Slaymaker. At all the services the attendance was large and the interest and cooperation good. The general committees did very effective work in getting the church and community ready for the campaign.

In all the meetings the sole reliance for results was placed upon preaching the Word of God, intercessory prayer and personal evangelism.

It has been a great campaign. Our churches have been greatly strengthened. Many have been added to the churches upon confession of their faith in Christ and many by letter. From reports received it seems certain that our normal increase in the Presbytery will be doubled this year. The conviction upon the part of pastors and laymen seems to be that we have struck the master key this year, and, moreover, we have only done something that can be done every year. Forty of our churches have services only once each month. An evangelistic campaign of one or two weeks, with pastor, evangelist and singer, can do large things toward upbuilding the church and extending the work. Our churches are better organized than they have ever been and we are giving more than we have ever given. We recognize the fact that our weakness is in the lack of prayer and personal evangelism. There is not